THE PACIFIC

A RELIGIOUS AND FAMILY PAPER

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Pacific Theo Sem
Reading Room

CONTENT TO TRUST.

Our little joys and sorrows pass
Like fleeting shadows in a glass!
Lift we our hearts, content to trust;
The Will that orders all is just.

Guide Thou our lives, O Lord, and we
Will strive to follow patiently.
Come joy or sorrow, toil or rest,
Whate'er Thy will commands is best.

Let us to worthier aims aspire,
Purged from gross sense as if by fire;
Spurn self, and daily seek to rise
A hand's-breadth nearer to the skies.

Then, whatsoe'er the years shall send,
Where'er our wandering steps we bend,
One Strength our weakness shall attend;
The Presence of a Heavenly Friend!

—Lewis Morris.

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THE PACIFIC

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I CALL HIM A HERO.

One evening a little fellow of eleven or twelve dashed up to my room and said, "I saved a collision over on Johnson street just now."

It seemed a street car was crossing the line of the Central railroad tracks. It was growing dark, the gates were open, and a train was coming. The boy shouted to the motorman, but no one pays any attention to a boy screaming on the sidewalk. Then his skill in "hopping cars" came to his aid, and, never thinking of his own danger, he sprang aboard and shouted in the motorman's ear, "Don't you see that train?" With a jerk of the brakes the man stopped the car so suddenly that the conducter was flung from the platform, and the glass front of the car was crushed, but no one was seriously hurt.

"What did they say to you?" I asked the boy. "Did they arrest you for jumping aboard the cars?"

"Aw," he said, "they didn't say nawthin'. Everybody was talkin' and sayin' that it wasn't their fault, and the man that takes the tickets, he was askin' everybody's names and writin' 'em in his book. I says to the motorman, 'Did I do all right? Did I help any and he says, 'Yes, yes, boy, you done all right,' so I come away."

Is not such a boy worth saving? I know of a surety that his morals are not irreproachable, but he took his life in his hands to save others, and I call him a hero.—Deaconess Advocate.

EMPTY-HEADED BOYS.

Boys with hats on the back of their heads to show the long hair that covers their empty foreheads, and with cigarettes and smutty stories in their mouths, are like an old horse—nobody wants them at any price, with this difference, however—the horse was at one time of some use. Men won't employ them, railroads can't use them, the government says "no," girls that can get any one else won't marry them, and they are not worth the keeping to anybody and they are not capable of keeping themselves. If any boy happens to read this, and it answers to his description, let him take a good look at himself, and then at some one who has grown up to the age of manhood who twenty years before was just the kind of a boy he now is, and then do as his own conscience suggests.—Southeast Ohio Tidings.

O heart be soft and true
While thou dost beat!
O hands, be swift to do,
O lips, be sweet!
—Mary Frances Butts.

THE PACIFIC

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST

W. W. FERRIER, Editor.

San Francisco, Cal. March 22, 1906.

The Pacific Coast in Brief

The Rev. Griffith Griffiths is doing a good union work in Oakland. Sunday mornings he preaches in the Market Street Congregational Church; Sunday evenings in the Welsh Presbyterian. And he proves to be both a good Congregationalist and a good Presbyterian. And that doesen't seem at all strange in this day and age of the world.

The Commencement week exercises of Pacific Theological Seminary begin on Monday, April 9, with a meeting of the board of trustees. Tuesday, the 10th, there will be a banquet for trustees, alumni and invited friends. The graduation exercises will be on Wednesday, April 11, at 10 a. m. An address will be given by the Rev. Robert J. Burdette, of Los Angeles, and the conferring of degrees will be by President McLean.

Herrick Hall, the dormitory for young women at Pacific University, Forest Grove, Oregon, was destroyed by fire Sunday morning of last week. The fire occurred about 11 a. m., while most of the students were at church. The property was worth about $20,000. There was an insurance of $10,000. Funds will be raised at once for rebuilding. The young men students have subscribed several hundred dollars and have organized to solicit subscriptions to the amount of $10,000.

Bishop Bell of the United Brethren Church was one of the speakers at the meeting of the Bay Association of Congregational Churches and Ministers in Berkeley last week. His address on the subject of Church Union was so able and thrilling that he was applauded frequently; and so long was the applause at the close of the address that he finally arose and bowed in way of acknowledgement. In the course of his remarks Bishop Bell paid beautiful tribute to the characters of Drs. Barton and Smith of the American Board with whom he became intimately acquainted during the twelve years that he was missionary secretary of the United Brethren Church.

The transfer of Mono county California and a part of Inyo and Alpine counties to Nevada has come up again for discussion. The transfer was suggested and discussed about two years ago, but nothing much has been heard of it of late until quite recently. The matter is not likely to be very seriously considered. The mountain formations indicate this as a more natural arrangement, but California offers advantages to even those counties such as Nevada never can offer. Sometime an electric railroad through the mountains from Mono Lake will give that region desirable communication with the other parts of the state and will do away with the present isolation.

The Federate Summer School of Theology will be held in Berkeley from July 22 to August 3. Among the lecturers this year will be Professor H. L. Willett, Ph. D., of the University of Chicago; the Rev. Dr. T. F. Day of the San Francisco Theological Seminary; and Prof. H. H. Powell, Ph. D., of the Church Divinity School of the Pacific. It is expected that one of the most noted lecturers of the East will be secured also. Persons desiring special information concerning the Summer School of Theology should address Dean H. VanKirk, Berkeley, California. The session last year was a great success; and much of interest and value is expected this year.

The Pacific Theological Seminary lectures by President Tucker of Dartmouth College will be given in the First Congregational Church of Berkeley, beginning on Tuesday evening March 27. They will be on the theme, "Modern Christianity." Subjects and dates as follows: The Time Element in Christianity; the Modern World, Tuesday, March 27; The Theological Interest of Modern Christianity, Thursday, March 29; Moral Concern of Modern Christianity, Tuesday, April 3; The Present Christian Experience in the Absence of the Spirit of Other Worldliness, Thursday, April 5; The Function of the Church under Modern Conditions, Friday, April 6; The Attitude of Modern Christianity to the Constant Christian Ideal—the Kingdom of Heaven.

Prof. John Wright Buckham of Pacific Theological Seminary contributes to the March number of Sunset Magazine an interesting article on Fredrick Billings who had large part in founding the College of California which became finally the University of California. It was Mr. Billings who suggested the name Berkeley for the place where the young institution was located. Thinking one day when the matter of a name was being considered of the famous poem by Bishop Berkeley,

"Westward the course of empire takes its way,"

he exclaimed, "Why not Berkeley?" It was regarded as a capital suggestion; and so we have on these far Western shores, looking out through the Golden Gate, from its hills about San Francisco bay, the city of Berkeley.

We quote from a pleasant letter received from Pasadena last week: "I picked up last week's Pacific (the issue of March the 8th) today, intending to skim it over as I am often obliged to do with all my papers, but each article was so full of interest that I could not lay it down until I had read it all through. It was a particularly good number. My husband says he enjoys the paper more and more, and that he should feel quite lost without it." To show how The Pacific has attached itself to the people we quote further a few words from a letter received from Riverside: "I enclose postal order for two dollars to renew my subscription. Please accept thanks for all the hard work manifest in the dear old Pacific from week to week. We could not do without it." For sometime it has been the wish

and hope of the present writer that men of wealth among us and who are generous when they see a real demand for it could be brought to see just what the religious newspaper situation on this coast demands and would act accordingly. This paper ought to have an endowment of $50,000 or $100,000. No place can be found where a gift of this amount would count for more in the on-going years.

Superintendent Harrison spoke in the First Congregational Church of Berkeley last Sunday morning on Home Missions. The Rev. Dr. S. H. Willey occupied his usual seat in the congregation, and was referred to of course by Mr. Harrison, for Dr. Willey's life has been builded into and is a part of all we as a church have done, and of all that we are. At the close of the service the Rev. Mr. Hopkins, the pastor, called on Dr. Willey to pronounce the benediction, saying in that connection that his presence anywhere was a benediction. Mr. Hopkins said further that he was surprised at the finished state of things when he came here about a year and a half ago and that the feeling of surprise continued, especially so when he saw before him Sunday after Sunday in his congregation one so hale and hearty as Dr. Willey and who nevertheless was one of the first to come here to lay the foundations that were laid.

The plans for what is to be called "Greater Los Angeles" provide for the consolidation under one government of about 700 square miles of territory. The thirty cities and towns with the adjacent country that will be merged if the plans are consummated will give a population of more than 400,000. The consolidation would include Pasadena. Long Beach and Santa Monica. It is thought by some that such a consolidated government would not be any more economical than the existing arrangements. The editor of Pacific Municipalities says: "To satisfy the demands of the people scattered over 700 square miles of territory is no trifling matter, and unless all demands are fairly satisfied the new municipality will fail in its most essential feature. What are now county roads will then be city streets and must be kept as such. There must be an equality of service throughout the entire territory. The farmers in the city, if they are to pay city taxes will demand improved streets and lighted streets at that. They will demand some sort of fire and police protection, and they will be entitled to it." A further comment is: "The cities of the state that now embrace suburban territory are not fortunate in the administration of affairs. There is constant friction between the urban and suburban residents which lessens the efficiency of the municipal government. It is better to have less territory and serve it well than to have a large quantity and give an indifferent service." And the concluding remark is that there is much more reason for consolidating Oakland, Berkeley, Alameda and San Francisco than there is for uniting Los Angeles, Pasadena, Long Beach and Santa Monica.

Three Methodist denominations in England are about to come together in organic union. They are the Bible Christian, the New Connexion and the United Methodist Free Church. The movement originally included two other Methodist bodies, but they have withdrawn. It is said that so marked is the popular approval of this movement for union that the leaders will have great difficulty in satisfying the rank and file of the denominations if they do not work earnestly to bring it about.

The Religious World.

Dr. Arthur Smith advocates the using of the $20,000,000 Chinese indemnity money in Washington to bring Chinese students to this country to be educated.

The churches holding the Presbyterian faith, in federated conference at Charlotte, North Carolina, last week, adopted with slight changes the articles framed at Pittsburg in 1904. Through this movement it is hoped to bring the churches into co-operation in home and foreign missionary work and educational work, and so more rapidly advance Christ's kingdom than it is now being advanced without such co-operation. The official title of the council will be "The Council of the Reformed Churches Holding the Presbyterian System." It will meet in biennial session.

The Rev. C. M. Sheldon of Topeka, Kansas, widely known as one of the foremost humanitarian workers of the present age, said in a recent address: "What we need is more divinity. We have enough humanity, we want more divinity. The reason that we have to pay more now for the necessities of life than we did fifteen years ago is because some selfish men have obtained control of these commodities and make a price to suit their own selfish wishes. It is a fact that three-fourths of these beef and coal barons are college graduates. The edge of their moral consciousness has been dulled. Their sense of the ethics of the situation has become submerged. I believe that we are on the verge of a great religious revival which will change all these things. The only way to make such a revival effective is to work through the children. If taken young and trained in the way that they should go they will live right lives as they grow older and will not forget their early teachings. When this revival comes it will accomplish a complete overthrow of the existing conditions. If I were the president of these United States I would not seek to get control of the Senate and try to influence it to pass laws. I would pray that all the people might see the light and then there would be no necessity for laws. Of what use can laws be if we have not religion first? Evangelism can strike into the heart of man any time and produce immediate results."

Among the speakers at the Student Volunteer Convention at Nashville, Tennessee, was Sir Mortimer Durand, the British ambassador at Washington. The ambassador has spent at least a quarter of a century in the Far East and is qualified as some other laymen are not to speak on the subject of the influence of missionaries. He stated that while missionaries were not always regarded with favor by officials, merchants and others, it should be taken for granted that neither England nor America will take her hands from the plow and abandon the work of foreign missions. It was his experience and observation that the amount of good done by the missionaries was greatly in excess of all the alleged harm. In the course of his remarks the ambassador made the following suggestions to those about to go out as missionaries: "Do not be misled by love of excitement or adventure or by the glamor of the East. It has awful glamor, and any man of thought and feeling who has been out there will hear the East a-calling for many a year. To master an Oriental language as you must master it if you are to be of any use, is itself a labor of years. Judson used often to sit and study his Burmese for twelve

hours out of twenty-four, and as I have said, it took him twenty-five years to complete his translation of the Bible. That is the kind of toil you must be ready to face." In conclusion he said: "Do not be tempted to 'spiritual pride.' Do not stand aloof and condemn the diplomatist, or the administration, or the soldier, because their lives and their views are not what yours are. They, too, know something—some things which you cannot know—and they, too, are trying to do their duty. Above all, never look down upon the soldier. He may be rough and reckless at times, but he is always ready to lay down his life for his country, and all good missionaries should honor the soldier's uniform."

RESIGNATION OF DR. TEMPLE OF CLEVELAND.

The Rev. Dr. W. H. G. Temple has tendered his resignation as pastor of Plymouth Church, Cleveland, Ohio, after serving one year. The resignation was presented on Sunday, March 11th, with the request that it take effect at a date to be agreed on later. The chief reasons assigned for this action by Dr. Temple were the failure of the board of trustees to place the church on an institutional basis, which was urged by him, and the general financial problems with which the church is confronted. A meeting of the congregation was called for Friday evening, March 23d, to consider the resignation, which, the Cleveland Plain Dealer says, is likely to be accepted.

The Year Book for 1905 indicated a membership for Plymouth Church of 490, with 34 absentees. But it is a down-town church, and its membership is scattered all over the city. Dr. Temple ascertained as he went along with the work during the year that there were only about 300 people who were so situated as to be of any value in the work of the church, and that only about one hundred of this number attended with any regularity. He found also that a very few men were in what he calls noble generosity, paying more than one-half of the running expenses of the church. He felt that he could not be a party to a policy allowing them to do this. This involved a constant dinging at the people for money, which was demoralizing, and finally the making-up of a large deficit by these few men. He did not regard this either as good business or good religion. Dr. Temple presented to the trustees a plan of work which he thought might solve the problem. It was to anticipate the profit, which was quite sure to come from an appreciation of the property to the amount of $10,000 or $15,000 a year, use all they could get in annual subscriptions and charge up to the increase in value of the property what would be necessary in addition to conduct the work on a different basis and scale from that on which it is being conducted; which, we understand, implied institutional work. The plan commended itself to three of the trustees, but not to a majority.

Dr. Temple then concluded that he could more readily consent to a very few men sustaining the work as in the past if he could share the burden with them. After a proposition to that end he felt easier for a while, but not long. It was seen soon by him that the problem was not at all solved, and with loving words and appreciation of all that had been done and that had been attempted he presented his resignation, saying in that connection: "I shall always hold you in the most loving memory. To lay down this work after but a year's trial seems to me deplorable, and yet it seems to be the only thing I can honestly do. Loving regard for one another would seem to indicate that the date of terminating the pastorate should be at a time that would not work hardship to either pastor or church."

Dr. Temple did a splendid work for nine years as pastor of Plymouth Church, Seattle. When he went to Cleveland he soon found himself confronted by one of the gigantic problems now confronting churches all over the country. The Cleveland church and pastor are going through tribulations; many others will be called ere long to go through similar experiences. The churches must adjust themselves to the changes of the age.

Since Dr. Temple presented his resignation he has had propositions from different sources for the uniting of Plymouth Church and others. One of these is very attractive to some of the Cleveland people, but it is said to be "only in the air."

THE PACIFIC COAST CONGREGATIONAL CONGRESS.

The provisional program of the Pacific Coast Congregational Congress, which is to be held in Los Angeles from May 16th to the 23d, arranges for the organization on Wednesday evening at 7:30, at which time an address of welcome will be given by the Hon. Owen McAleer, mayor of Los Angeles. The same evening there will be an address by the Rev. E. P. Ryland, the president of the Los Angeles Federation of Churches.

Prof. E. I. Bosworth of Oberlin College has been secured for an address each morning from 9 to 10. His first subject is "Jesus' Teaching About God." Others are: "Jesus' Teaching About Prayer;" "Jesus' Teaching About Himself;" "Jesus' Teaching About the Significance of Death."

The subject for consideration the first morning of the council is "Congregationalism." The Revs. W. W. Scudder of Seattle and R. C. Brooks of Oakland are announced to speak on the topic "Along What Lines Should Congregationalism Develop?" This will be followed by a discussion to be opened by Prof. J. R. Robertson of Forest Grove, Oregon, and Rev. J. D. Kingsbury of Salt Lake City.

The subject of Inter Denominational Union" is to be considered by Bishop Bell of the United Brethren Church, some representative of the Methodist Protestant Church and the Rev. Dr. E. L. Smith of Seattle.

The discussion which is to follow is to be opened by W. W. Ferrier, editor of The Pacific, and by Dr. W. C. Kantner of Seattle.

Evening addresses will be given by the Rev. Dr. Meredith of Pasadena and Dr. Washington Gladden, moderator of the Congregational National Council.

The Friday program, after the opening hour by Prof. Bosworth will be devoted to "The Churches and Social Problems." The Rev. Wm. Rader of San Francisco and Dr. Gladden of Columbus, Ohio, will speak on "The Churches and the Labor Problem." Discussion is to be opened by the Revs. H. C. Mason of Seattle and E. I. Goshen of Salt Lake City.

The Subject of Charities and Corrections will be considered in the afternoon by Mr. W. A. Gates, the secretary of the State Board of Charities and Corrections, and the Rev. C. R. Brown of Oakland. The Revs. E. T. Ford of Tacoma and H. K. Booth of Sacramento are to lead in the discussion. Evening ad-

dresses will be given by Dr. Gladden and President Caroline Hazzard of Wellesley College.

Saturday will be devoted to a visit to Pomona College, where addresses will be made by President Penrose of Whitman College, Walla Walla, Washington, and Dr. Baldwin of Palo Alto.

Sunday morning service will be held in the various churches, and the afternoon a mass meeting will be addressed by Rev. Dr. George C. Adams of San Francisco and by Rev. Dr. Washington Gladden.

The theme for Monday is "Education and the Young People." The forenoon is to be given to a visit to Long Beach. In the afternoon there will be a conference on the Bible school, conducted by Prof. W. F. Bade of Pacific Theological Seminary and Rev. A. W. Palmer of Redlands. This will be followed by a conference on our young people, conducted by Revs. W. T. Patchell of San Jose and R. B. Larkin of Ontario. There will also be a conference on missionary work, conducted by representatives from the woman's missionary societies; and a conference of pastors led by the Rev. Dr. McLean, president of Pacific Theological Seminary. The evening address on Monday will be by the Rev. C. R. Brown.

Tuesday will be devoted to Evangelism. There will be a discussion on "The Place of Evangelism in Our Church Life," led by the Rev. J. R. Knodell of Everett, Washington, and the Rev. Dr. I. C. Meserve of San Francisco. An address on "The Heart of the Gospel," will be given by the Rev. Dr. James M. Campbell of Sierra Madre. Addresses are announced for that evening by Prof. Bosworth, the Rev. Dr. House of Portland and the Rev. W. H. Hopkins of Berkeley.

Wednesday, May 23d, the closing day, will be devoted to the theme, "The Mission of Our Churches." The Rev. Dr. Wallace of Spokane, Washington, will speak on "The Message of the Church to the People," and the Rev. Dr. Geo. C. Adams of San Francisco on "How May the Church Reach the Young Men?" An address is announced also on "How May the Church Secure a Better Hearing for Its Message?"

The closing evening addresses will be given by the Rev. Dr. Arthur Smith of China, and the Rev. H. M. Tenney, the Pacific coast secretary of the American Board.

It is thought that it may be possible to secure the participation of Prof. George Adam Smith of Glasgow, Scotland.

SOUTHERN CALIFORNIA STATISTICS.

Editor of the Pacific:—As the Year Book will not be out for nearly three months I will give the summary of the statistics of Southern California, for many of our people are anxious to know what progress has been made during the year, ending Dec. 31, 1905.

Four churches have been added as follows: Oil Center, Kern, Garvanza, Hollywood. Only one has been dropped, San Miguel. We now have enrolled 83 churches, 71 pastors and 46 ministers without charge. There are 3,501 males and 6,401 females enrolled, a total of 9,902, making a net gain of 1,045 over the preceding year. Additions on confession 887, by letter 1,680, total 1,967. Removals by death 133, by letter 600, by revision 191, total 924.

Adults baptized 325, infants 130, total 455. Families reported 6,468; members in the Sunday-school 9,674. In the 48 young people's societies 2,285 members.

Benevolences: Seventy-three churches reporting; Foreign Missions $7,488, Education $2,671, Church Building Society $1,353, Home Missions $8,476, A. M. A. $3,066, S. S. and Pub. Society $1,012, Ministerial Relief $444, other charities $6,432. Total $30,942. A gain of $7,123 over preceding year. Home expenses: Seventy-one churches reporting $168,393, a decrease of $3,105. Value of church property, 69 reporting $659,100, an increase of $39,680. Invested funds $17,500; the Swedish church of Los Angeles recently sold its property for that amount and has it deposited in the bank. The debt of 25 churches is $36,883, a decrease of $12,413. Sixty-nine churches report a total for salaries $61,844, making an average of $896. There are 50 churches without parsonages and 21 receiving missionary aid.

The First Church of Los Angeles had a phenomenal growth last year. The following figures are gleaned from the report prepared for the Year Book. During the year 306 new members were received into fellowship, 96 on confession and 210 by letter. There were 86 removals. The membership on Jan. 1st was 1,580, the fourth largest in the country. It made a splendid showing in benevolences. The gifts are as follows: Foreign Missions $2,485, Education $900, Church Building $208, Home Missions $1,602, A. M. A. $1,365, S. S. & Pub. Society $78, Ministerial Aid $120, other charities $2,864, making a total of $9,622. The home expenses were $12,500; the value of the property $130,000 and no debt. The Congregationalists of this Southland are proud of the two pastors, Rev. Warren F. Day and William Horace Day. They have done much and are continually doing much for Congregationalism. They are leaders in every great movement that concerns our denomination, and yet how modest and unassuming they are!

Now I would like to say a word about this interesting work of gathering church statistics. It would be a pleasant work if the pastors and clerks would do their work well and promptly. As it is, it is one of the most trying ordeals in my year's experience.

Out of 83 blanks sent out 78 have been returned. Of these I am glad to state that 15 came back promptly and in good shape. I had to send a second notice to about 30, and a third notice to about 10. Of those returned about 18 were lacking in information or had mistakes. I had to write to them for corrections and some of them have not been corrected to this day.

A little care and attention on the part of the pastors and church clerks would greatly facilitate this work. Do you wonder that no person wants this position the second time? I trust there will be a great improvement next year. A. I. Gammon,

Statistical Secretary of Southern California.

In the ten years that women have voted in Colorado, there has not been one saloon-keeper in the council of Pueblo, a city of 40,000 people.

A little boy had just got into a room of his own, and was greatly delighted. He chanced soon after to hear a sermon on Solomon, which had for one of its concluding sentences: "And Solomon slept with his fathers." "Well," said the little fellow on coming home, "I should think that if Solomon was so rich he might have had a bed to himself."

The Paragraph Club

Why Some Men May Not Go to Church.

This Paragrapher has sought in his own mental attitude one reason for the disinclination of many men to attend church. He has a distinctly religious nature and finds in the devotional part of the service food for his heart's hunger and healing for its hurts. In most churches he would, if there were a trap-door in his pew, be inclined to slip down when the sermon begins and inspect the heating apparatus until the closing prayer. Few sermons interest him, for the reason that most of them are but special pleadings, the substance of which he has heard from childhood. In the street and elsewhere he hears the other sides of the accepted faiths and rules of conduct. These awaken questions, academic and practical, which give him unrest. His mind is not quieted by denunciation of these, and is further disquieted by misstatement or studied avoidance of them.

Yet he wishes to be fair himself and to recognize that the avoidance of these questionings may be due to kindly discretion and not to unworthy motives. He is aware that a frank statement of them might disquiet minds now at ease, and, as another Paragrapher recently asserted, lessen the moral and spiritual enthusiasms which life so calls for. Indeed he himself recently ended a discussion abruptly when his son entered the room, for it was on a matter which he did not wish the son to regard as an open question. And we may have similar solicitude for children of larger growth, such solicitude as led the church Fathers frankly to divide their teachings into the esoteric and the exoteric. Many of these questionings may be best met in personal interviews; some are such common property that they should be faced in the pulpit; but wherever met they should be met squarely, with everyday fairness and absolute charity.

A Rule For Happiness.

For many years I have remembered a suggestion given by a philosopher in a talk on Happiness. Not one of the principal rules for attaining it, perhaps, but the one which happened most to impress me, was this: Have some occupation, in no way connected with that by which you earn your living, to which you can turn when your regular work for the day is over, and of which you will always be saying,—"I wish I had a little more time for this." So there will always be a fresh field for your thought and energies, to be entered simply because you enjoy it.

For the philosopher who gave the rule this recreative employment was reading Greek poetry, which for many of us would be too hard work to be called recreation. Homer was no part of his business, but he turned to him daily for rest from deeper thoughts; and the result was at last a noble translation of the **Odyssey**,—the product of the translator's play-time. For another man I know, whose daily work lies in books, the field of recreative employment is music. Day by day he comes to know the great composers a little better, and to go a little deeper into the mysteries of harmony,—not because he ever expects to earn a cent of money thereby, but for rest and the love of it. With another man the field is flowers, and he has become a real botanist, though working primarily in a very different subject. With still another it is wood-carving,—perhaps the most wisely chosen of them all, for one whose daily work is intellectual, since the change of atmosphere is greatest when the pleasure-task is primarily physical. But one must not try to lay down laws for the choice of it, or it will become work and not play.

The rule has been proved a good one by many a busy worker; and it is good not only because it brings happiness through a change of thought and the wakening of new activities, but because it widens one's acquaintance with God's great world, every corner of which a really live man has a longing to know.

Amateur and Connoisseur.

Literally the amateur is one who loves and the connoisseur is one who knows; but in our common usage the two are yet more widely apart. In the popular conception an "amatoor performance" is usually synonymous with nerve-racking devices and crude immaturity of taste; while the connoisseur, so far as that incarnation of refined accomplishments has any place in the general thought, is categorically dubbed a "professional," and left alone in his inaccessible peace. The two are respectively the nadir and zenith of good and agreeable things in art. For the popular judgment thinks of both as artists rather than as critics.

It does not concern me to correct the erroneous standards of people in general,—at least not at the present moment. I have been reflecting on the superior joys and compensations of the amateur. He is such a free and irresponsible personage. What he thinks of this book or that picture or yonder musical performance does not matter the least in the world. Nobody cares for his opinion except himself; and so he revels without let or hindrance in the delights of likes and dislikes made strictly for home consumption. He even dares to hold with two sides of a question at one and the same time, in brazen defiance of all set rules of consistency, knowing that he does not thereby endanger any of the foundation principles of the universe. He has the affrontery to change his opinions twice in a day without so much as "By your leave" to anybody, and nothing calamitous comes of it. He laughs today at his ideas of yesterday, and expects to laugh tomorrow at the ideas of today. It really does not matter at all. For he is only a harmless, negligible amateur.

But life is set to a different tune for the unhappy connoisseur. It is his misfortune to know too much. He is somebody, and his slightest word has weighty consequences with all the devotees of things knowable. If he so much as hint that the painter X has been overrated in a most remarkable fashion, and that the painter Z has not had the honor which is his due, all the world knows that something great has happened, and the faithful make haste to get into line with "recent criticism." If he take a bold and original crosscut athwart all the teachings of poets and sages, proclaiming them mere ninnies and blind leaders of the blind, he draws after him a trail of eager disciples who know that now at last the final word is spoken, and they have the whole truth of the matter. For is not this the connoisseur,—the man who knows?

It must be dreadfully oppressive to carry such a weight of importance. It must cloud the face of many an innocent joy to to be conscious of such power as

infallible wisdom gives to the knowing one. It is so much more cheerful and comfortable to be the inconsequential amateur, the simple-hearted lover of things true and good and beautiful, with no larger responsibility than to live in a true and good and beautiful way.

"As Little Children."

Jesus found in a little child the nearest approach among men to spiritual fitness for the Kingdom of Heaven. His sayings about the child reach out in many directions; but I am sure he had in mind for one thing the perennial buoyancy and optimism of the child's outlook on life. Like the tiny seed that manages to hide itself in the most uncongenial soil, and to spring up and grow into beauty and strength, the child cannot often be set down in conditions out of which he will not somehow make life bearable. We older and more sophisticated but hardly wiser ones fret away the half of life because our circumstances are not so easy or our outlook so large as those of other men. We are poor slaves to the logic of the deadly parallel column. We live more in the things we do not have than in the blessings which we freely enjoy.

But all this is remote from the natural, normal life of childhood. To the child, with his superabundance of vital energy, his absorbing interest in the passing moment, his lack of anxious care for tomorrow, life is good on any terms; he takes it as he finds it. If, as now and then happens, one finds a child with an envious nature, more given to looking on the things of others than on his own, one promptly sets him down as abnormal and unworthy to represent the steady flow of child-life along unconscious ways.

The little child is happy because he believes in the innate goodness of things, because he keeps in the sunshine of healthy activity, because he knows not how to make other use of his day and his hour. Happy? Let us rather use the richer phrase, and call him blessed; for that was certainly the thought of the gracious Master who better than all our modern psychologists and child-specialists understood the real character of the child. There can be no richer blessedness in life than to have the mind and heart of the child. When we add to our maturer experience and riper wisdom the joyous, hopeful, trustful self-forgetfulness of the child, welling up from day to day like pure, cold water out of perennial fountains of joy, then we are on the way to read the mind of Christ, "Except ye become as little children."

Acorns From Three Oaks.

Aloha.

The Peace of God.

Not as a sermon subject. Not as an essay theme. But as an experience. The sun is shining now. The roads are drying. Birds are singing, and so are the lassies, whose laddies will call for them tomorrow to take them to the "Flower Show," as a dignified matron on the street yesterday named the "Blossom Festival," for which she said she and her daughter were tarrying over in our city for several days. The days have been dark, the clouds lowering. Kind folks were sorry for our foothill folk working hard for a festival which was doomed to a drenching and drowning out this year. Yet we had to work on. It is good, honest work to prepare praises for a sure harvest. It expedient to turn youthful enthusiasm in wise ch nels of recreation. And this festival wins us nc Christian neighbors, and thus compensates us in noblest way. Yet our feet grew weary on the pave ment and the drip, drip, drip on the roof and the ranche pattered on the window panes of our so Even more than the Scripture a couplet a sainted ther spoke in our boyhood's ears sounded anew in hearts—

> "'Tis not in mortals to command success,
> But we'll do more—deserve it."

Now the weather observer registers the purposes of God scientifically. He says the ocean, mountai sky, winds, stars declare God's purpose for bri weather. And lo! the sun shines and shows shines—not behind but through the clouds. M smile on us and congratulate us. "We are comi tomorrow with all our folks." The lassie smiles the street, "Will you invite my city friend?" T electric railroad plans to "double up" trips. T church committees grin for delight. The kids cap The parsons expect to see their flocks in the gre pastures. The foreman shoes and grooms t horses for our city friends are coming down. foot-hill creation rejoices save the fowls which ha no pious intent to "enter the ministry." They act as if coyotes were after them when it is only hung Methodists and pious Presbygationalists. This is n a sermon, dear you theologue; simply a retired p son's testimony that if you do the best you can G will take care of the weather. If it rains gold dolla on your ranche you can rejoice, even if it knocks o your dreams of hospitality. If the golden glory o sunshine is in the sky you thank God and take cou age, and love your neighbors mightily and take h with new zeal for any bit of work put in your han if it only be the Christian's ordering of a Festi Thanksgiving for promises of Harvest.

A Minnesota Rally at Saratoga.

Others were there, but such a preponderance Minnesotians that it seemed like a Minnesota meeting. President James W. Strong, D.D., who for more tha three decades has been President of Carleton, is in Sa atoga, the guest of Rev. C. W. Merrill. He lectured the Congregational church on "Personal Memories o Robert Browning," and the audience greatly enjoy d it. He finds three Minneapolis pastors here in our little village—President A. Fuller, D.D., and E. S. Williams, in addition to Mr. Merrill—and he says it s natural to see Hon. David C. Bell teaching You g Men's Bible classes as he has been doing for forty years. What a country ours is for the Master's wo k-men, as life's evening comes on and they sample P. r-adise on the way to Canaan.

Whom to Address About Mt. Hermon.

Read and believe what I write about the new resort in the Santa Cruz foothils. But relieve my busy pe.-cil, please, from answering all questions about it. Until there is a complete circular about it send your bids and your cash to President J. D. Radford of the 1st National Bank. He will return you the requir d stock. I have absolute confidence in him. So ha e those who know him best. Begin to pray for o r Western Mt. Hermon, as our friends in New England pray for our Eastern Mt. Hermon.

NEW MISSION METHODS DEMANDED IN CHINA.

One of the most influential missionaries ever in China is the Rev. Dr. Timothy Richard, secretary of the Society for the Diffusion of Christian and General knowledge, the headquarters of which is at Shanghai. Dr. Richards went out from England more than thirty years ago, and his experiences and accomplishments in the years since then have qualified him to speak with perhaps more authority than almost any other man. He is in England now, or was a few weeks ago, where he feels there is just now more need for missionary work than in China. The London Christian World writes as follows of him and the need now in China as set forth by him:

Dr. Timothy Richard, who is back in England from China for a brief space, is a unique type of missionary. His mission is not simply to heathen peoples, but quite as much to missionaries and to their supporters and directors. He is full of the crisis which, in his view, has come at once upon the outside nations and upon the Church agencies which seek to instruct them. China in particular is at the hinge of destiny, and the unparalleled position it has reached as to the inner life and future demands, he holds, an entire and prompt revision of religious method. And his qualifications to speak on this subject are of no ordinary kind. To mention a few of them: He was public almoner in the greatest famine in history; adviser of the governor of Shansi; editor of daily, weekly and monthly organs; publisher, with his colleagues, of 250 books; reformer, invited to be one of the emperor's advisers; arbitrator, chosen by the Chinese plenipotentiaries to settle affairs after the Boxer massacres; founder of the modern Imperial University in Shansi, and finally a mandarin of the first rank. Probably no European living knows better the Chinese mind of today, nor the measures necessary to meet the new conditions which have arisen.

And he is here to urge upon missionary authorities, and the British churches generally, the claims of the present situation. The workers out there, excellent and devoted people in themselves, are in a rut, pursuing the antiquated methods of thirty years ago. But thirty years ago, so far as China is concerned, represents the antediluvian period. To work simply on these methods is like building a Noah's ark in the days of the modern battleship. Missionaries are largely engaged in scattered, detached, evangelistic efforts upon illiterate Chinese of the poorest classes, whereas the problem now is to meet the new, educated China that has broken loose from its old traditions, and is eager to learn if only it can find competent teachers. Where shall it find them? From Japan, or from the finest Christian minds of Europe? A hundred such minds, working together on a common basis and organization, and offering to educated, influential China the best results of modern Christian thought, would, he holds, do infinitely more than the sporadic endeavors of the two thousand laborers now in the field. And such workers will have to be sent quickly, or the vast empire, now at the parting of the ways, will pass under other influences and be lost to Christianity. Dr. Richard wants, as a preliminary step, to have a commission of experts representing evangelization, literature, education, medicine and organization—highly trained men with world views, who could see the problem clearly and see it whole—delegated by the Churches to visit the entire Chinese field and report home as to the revision of method which the occasion demands. Another of the things wanted is an early fusion of the different missionary bodies now working independently of each other, with all the needless friction, waste and overlapping which these divisions entail.

But the difficulty and problem of the present position is not confined to the question of workers. It lies to fully an equal extent in the change which has come over the influential classes in China in relation to Christianity during the last ten years. That change is the direct result of the policy of aggression and menace which during that period has been exercised by the European Powers. China has had the "mailed fist" shaken in her face. She has witnessed the attempts at partition of her territories. The result is that the educated classes have now the fixed idea that missionary work is but a calculated portion of this whole European policy of grab and seizure. Dr. Richard, therefore, holds that the key to the problem of Christianizing China lies for the moment not in China, but in Europe. The mission most imperatively needed is to the governing Powers there. What the churches, what the Christian thinkers and leaders at home have as their chief missionary work today is that of converting the Powers to a really Christian policy—a policy, that is, not of jingoism and aggressive militarism, but of peace, disarmament and good will. "How chimerical!" says the reader. But our prophet is not of that opinion. He has seen by experience the power of ideas. He has seen his own counsels listened to and accepted, with enormous results, by the most conservative court in the world. And he believes that what has been done in China can be done in Europe. He regards the peace propaganda which has produced the entente cordiale between France and England, and which has already worked with such effect as between Germany and England, as full of promise for this greater end. Were such a policy offered to China, the response there would, he says, be immediate and immense.

Our prophet will not be stoned, but will he be listened to? His word, we believe, is worthy of all acceptation. What he thinks on these questions the best minds in the churches are thinking. As to the European side of the question the moment is eminently favorable. Liberalism is at last in power in England—a Liberalism with the driving power of the churches behind it. It is in its power, by pursuing such a policy, to write the brightest page not only upon the history of England, but upon the history of China, of the East, of the entire world.

The Y. M. C. A. has advanced more in the past year than any previous twelve months. The membership has reached nearly 400,000 in this country alone in the 1,840 Associations. It spent nearly $5,000,000 in its work last year, and over $3,000,000 for buildings. The total amount involved in 160 building enterprises it now has in hand exceeds $10,000,000. Many buildings erected in 1905 were at the personal expense of single individuals.

The latest statistics of the church membership in Greater New York give the total as 1,407,129, divided as follows: Baptists, 42,614; Presbyterians, 45,873; Methodists, 47,405; Episcopalians, 90,997; Lutherans, 47,934; Congregationalists, 19,497; Reformed, 22,124; other Protestant bodies, 24,669; Greek Church, 1,500; Russian Orthodox, 1,700; and Armenian Apostolic, 900. The Roman Catholics, on their basis of computing, claim 1,061,716.

Church News.

San Francisco, Fourth.—At the March communion two were added to the membership on confession. An entertainment on March 16th netted $15 toward the new hymn books. so much needed,

San Francisco, Third.—The pulpit will be occupied in the morning by the Rev. R. C. Brooks of Oakland; in the evening by the Rev. J. R. Knodell of Everett, Washington.

San Francisco, Ocean View.—A beautiful loving-cup and vase were presented to the retiring pastor and wife, Rev. and Mrs. Huber Burr, at a surprise reception given on the eve of their departure for their new field at Lincoln. In presenting the gift words were spoken giving assurances of love, confidence and respect, and expressing the hope that in future years the pleasant relationship may be renewed.

Oakland, Fourth.—The meeting of the Woman's Home Missionary Union held at this church was largely attended. The luncheon, served at noon by the Ladies' Aid Society, brought all the delegates and friends together, and in a happy way promoted the social relations of the gathering. On the evening of the same day the Men's League was addressed by Judge W. H. Waste, who spoke most interestingly and instructively on "The Juvenile Court."

San Francisco, Olivet.—The Olivet church is finding the five members received at their March communion of great assistance to the church—four of them being in the choir, and one just elected as president of the Christian Endeavor Society. The Mission Study Class, under the direction of the pastor, has thirteen members who are enthusiastic in their study. Sunday morning they conducted a mission hour for the Sunday-school, taking for a theme, "Darkest and Brightest Africa."

Lodi.—At the regular communion service on Lord's Day, March 4th, the church was well represented, and six were added to the membership, five by letter and one on confession. The church also unanimously adopted a new hymn-book, "Hymns of Worship and Service," by the Century Company, and one hundred copies have been ordered. We have some thirty or forty copies of the old book, "Laudes Domini," that might be sent gratis to some needy community where the same could be used.

Villa Park.—The church at Villa Park has entered on self-support. The Rev. Geo. M. Morrison is pastor. This is an achievement worthy of note inasmuch as it is made up of people of small means, who, the pastor says, are giving "With very extraordinary generosity." From March, 1905, to March, 1906, it returned to the Home Missionary Society $200, which was the amount granted in the way of aid for that year. What they have done they believe they can continue to do, and therefore have voted to assume self-support. At a meeting held on March the 7th certain resolutions expressing appreciation of the help from the Home Missionary Society were adopted, of which the following was a part: "We do hereby express our deep gratitude for the aid thus extended, without which the regular maintenance of the ministry of the gospel would have been impossible in this the only church of the community." It was further said: "We not only express our appreciation of the broad, effective fellowship of Congregationalism which has given us of its bounty, but also of the Christian courtesy and wisdom of the two Home Missionary Superintendents, Rev. J. T. Ford (deceased) and Rev. John L. Maile, whose oversight and counsel we have enjoyed throughout the period of the church's life." The Villa Park Church has been in existence for sixteen years, and has been aided during that period.

NOTES AND PERSONALS.

Bethany Church, San Francisco, contemplates an effort to raise money for improvements which will cost about $3,000.

The First Church of Oakland has voted to advance the salary of the Rev. H. B. Mowbray, the assistant pastor, to $2,000. Commendable action, this, on the part of that church!

The next meeting of the Congregational Club of San Francisco and vicinity will be held on Monday evening, April 2d. The address will be by President Tucker of Dartmouth College. Ladies will be invited.

The Rev. C. E. Chase, recently pastor at Portland, Oregon, is visiting his son in Berkeley, and while here will be glad to serve any of the churches in this vicinity needing a supply. His address is **2801 Kelsey St.,** Berkeley.

Next Monday the Congregational ministers of San Francisco and vicinity will be addressed by the Rev. J. K. Harrison. Last Monday the Rev. Griffith Griffiths brought a helpful message on the subject of "Mutual Helpfulness."

The Rev. R. C. Brooks entered last week on the seventh year of his pastorate in Pilgrim Church, Oakland. All have been fruitful years. It would be very difficult to find a happier church family than pastor and people make in Pilgrim Church.

The Rev. Dr. H. H. Bell of the First United Presbyterian Church will give an illustrated lecture on The Yellowstone Park in his church at the corner of Golden Gate avenue and Polk street on Friday evening, March 30. An offering will be taken at close of lecture.

The church at North Berkeley was remodeled and enlarged last year, but more room will in all probability be urgently demanded ere long. Fortunately this was planned for. The church owns the corner adjacent to the lot on which the building now stands, on which an edifice commensurate with the needs of the work can some time be erected.

Mr. George W. Dickie, widely known as superintendent of the Union Iron Works for many years, has gone to Camden, New Jersey, where he has taken a position with the New York Ship Building Company for a year. Mr. Dickie's reputation as a ship builder has long been such that he was not out of the Union Iron Works very long before this company laid hands on him.

The meeting of the Bay Association in the North Berkeley Church last week was one of the best in many years. A report of the meeting will appear next week. It was not received in time for publication this week. Will our friends please remember that The Pacific cannot be gotten out as a daily paper? As soon

as the paper goes to press one week we begin on the copy for the next week. And a large part of the copy must be in the printing office by the Saturday before the day of publication. In a printing office time and tide wait for no man. and especially not for the editor.

The pa storate of the Rev. Dr. Adams in the First Congregational Church of San Francisco has been the longest in the history of the church except that of Dr. Stone. Although the pastorate has not been so long as that of Dr. Stone a larger number of members has been received, the number being 714. During Dr. Stone's pastorate, which was about fourteen years, 663 were received. Since Dr. Adams took charge of the First Church 853 names have been taken from the roll. The membership is now nearly 800. The home expenditures for the year 1905 were $12,719. The benevolences were $21,762.

The Rev. J. R. Knodell of Everett, Washington, arrived in San Francisco last week for a few week's rest in this part of California. Last Sunday evening he occupied the pulpit of the Third Congregational Church. Next Sunday morning he is to speak in Pilgrim Church, Oakland, and in the evening again in the Third Church. Mr. Knodell, since he went to Everett has led the church at that place into a fine new house of worship, costing $15,000. It is centrally located and such has been the progress of late that the congregations comfortably fill the large auditorium of the new building. The Sunday before he came from Everett he welcomed thirteen new members into fellowship. Mr. Knodell brings word of progress all along the line of our work in Washington. He says that Superintendent Scudder is doing a fine work and is highly esteemed everywhere.

The church edifice at Campbell has been enlarged at a cost of $1,350. Rededication services were held last Sunday. All bills for the work of enlargement were paid before dedication. The church at Campbell was organized on the 28th of April, 1889. It was the first religious organization in the village and started with twelve members. Meetings were held in the town hall until March 13, 1892, when a home of worship was dedicated. That building had a seating capacity of 115, which could be increased to 165 by the use of the prayer-meeting room. The new addition gives 57 additional seats, and by the use of chairs 250 persons can be accommodated. The membership of the church is now 143. The church at Campbell has never received aid from any of our denominational societies. It has had two pastors. The Rev. Dr. William Windsor served it from 1889 to 1903, when the present pastor, the Rev. George E. Atkinson took charge. Mr. Windsor still has membership with the church and was present at and participated in the service of dedication and reconsecration last Sunday. Mr. Windsor is one of the most scholarly among the elder ministers in California. He has always kept familiar with the Greek Testament and can read from it with readiness. The present writer was in his home a few years ago when he made use of the Greek in reading at morning prayers; and he read his verses from the Greek as well as the others of us read ours from the English. At the services last Sunday he spoke on "A Glance Backward;" and the pastor, Mr. Atkinson, spoke on "A Forward Look." The dedicatory prayer was given by Mr. Windsor. The Rev. W. H. Atkinson of San Rafael, the father of the pastor, was present and spoke in the evening. We rejoice with pastor and people at Campbell over that to which they have attained.

THE SAN FRANCISCO ASSOCIATION.

The San Francisco Association met for its spring meeting with the Richmond church, with a full delegation from the churches. The very delightful preparation which had been made by Pastor Luckenback and his people was manifest at every point in the meeting, from the cordial greeting at the beginning to the farewell hour. Richmond church is evidently held in high esteem by the families in that vicinity, and seems to be entering into a period of expansion.

From words spoken at the association, this seems to be true of all the churches of San Francisco, all of which speak of showers of blessing, a token of "abundance of rain," to which they all are looking forward in glad expectancy of the coming of Dr. Torrey and Mr. Alexander in September.

Under the guidance of Dr. Adams, the elected moderator, the business of the association was smoothly enacted. A letter of dismission was granted Rev. Huber Burr, who has accepted the pastorate of the Lincoln church, and Rev. H. A. Luckenbach was elected registrar to take his place.

The theme of the afternoon, "The Mission of the Church," was treated in four papers, the first being by Rev. E. L. Walz, having for a subject "The Church and Politics." The speaker took the ground that since politics needed purifying, that the church was the one to assist in its purification. That while we might not be able to accomplish all that we would like, we can certainly do something to effect this great end, and that no minister should hesitate to let people know where he stands on the question of city government, and as far as possible to create an atmosphere of purity and light.

The second paper by Dr. Holt was upon "The Social Life and the Church." As this paper was requested for publication in The Pacific, no comment is necessary. Indeed, so full of suggestion was this paper that it is to be hoped that every reader of The Pacific will not only read it but practice it.

In the discussion which followed this paper, one remarked that, relative to the suggestion that a Congregational Club ought to be more largely sustained, that he knew of at least two ministers who were prevented from attending it by the expenses attached. Others thought the same—not only of two, but of the majority of our ministers and some of the laymen.

The paper following was by Rev. W. A. Atkinson upon "The Church and Education," in which the ground was taken that the church should always maintain its own colleges, inasmuch as the religious influences of such schools were far better than those surrounding the state universities. In the discussion following Dr. Willey claimed that the universities of today had, by their Christian Associations, come up near the mark set by the denominational schools.

The concluding paper was by Rev. Ben. F. Sargent upon the theme "The Church and Missions." Starting with the premise that Christ was the first great missionary, the paper took the ground that all who have his spirit must show it in missionary zeal, and that such zeal, to be permanent and helpful, must be according to knowledge. This knowledge must begin with the Sunday-school, in its primary class, be continued in the intermediate classes, carried into the Endeavor societies by the Mission Study Class and

vivify the Church by a monthly missionary service of some sort.

After a delightful repast, with toasts done to a turn, the Association listened to an address by Dr. I. C. Merserve upon "The Pioneer Evangelist," whom he knew personally.

A cordial invitation from Sunset Church to hold the next meeting with it was accepted.

REPORT OF COMMITTEE OF SAN FRANCISCO ASSOCIATION.

Relating to Councils, the Supervision and Superintendence of Churches, and Ministerial Training.

[The report herewith was unanimously adopted at the meeting of the San Francisco Association last week. It is exactly opposite the stand taken by some other associations. Its publication was asked in The Pacific, and we make place for it.—Editor.]

To The San Francisco Association,

Brethren:—Your committee, to whom was referred the report of the special committee at the last meeting and the general matter suggested by the State Association at its last session, beg leave to report as follows:

That we find ourselves in general accord with the report of our former committee, which report we here repeat for information.

Resolved: That we hereby express our hearty approval of this effort to render our "polity more effective." At the same time we desire to express our sense of the danger of swinging to the other extreme: and so of interfering with one of the essentials of Congregationalism, the distinct autonomy of the individual church, or as some would prefer to say,—of interfering with the direct superintendence of the Christ with the local church.

We would also recommend that we, as an association, call the attention of our churches to the importance of heeding the warnings given in these resolutions of the last National Council concerning the calling of properly ordained Congregational ministers,—to the need of care in licensing men, and to the constituting of ordaining councils, that these should be truly representative, and at least include all the churches of the local association with which the initiative church is connected.

In order to specify more fully we will take the four items suggested by the State Association in their order:

1. Whether the local associations, since they are already the custodians of approbation to preach and the standing and discipline of ministers and churches, should take control also of the ordination, installation, recognition and dismission of ministers and pastors and the organization and recognition of new churches.

We see no objection to a church in calling a council making the Local Association that council if it sees fit providing the initiative should always be with the local church. We object to the words "Take control" used in this article as not being in accordance with the spirit of Congregationalism.

2. Whether our local associations should adopt some systematic method—by prudential or advisory committees, or otherwise—for the supervision of their churches and the promotion of church extension.

We heartily commend the latter part of this article, but we would strike out the words "supervision of their churches." We do not like the tendency expressed in these words and believe that it is contrary to the spirit of Congregationalism.

3. Whether the General Association of Northern California, conjointly with the California Home Missionary Society, should devise and adopt some system of superintendence to cover our self-sustaining as well as our missionary churches: such, for example, as is already in effect in Wisconsin, Nebraska, or Michigan.

We find ourselves opposed to such a system of superintendence and the vote of our committee is unanimous in that.

4. Whether the General Association of Northern California should adopt a course of study to be prescribed in whole or in part, for all men who seek to enter our Congregational ministry lacking college or seminary training, and for ministers entering our fellowship from other denominations: or whether this association should advise such men to secure the needed training in connection with the Pacific Theological Seminary.

We are in hearty accord with the suggestion of this article, though we would say that there are other theological schools beside the Pacific. We would recommend to our Seminary great care in receiving students and in weeding out students that are manifestly unfit for the ministry, and we would also recommend to councils and associations the greatest care in the reception of men to our ministry.

Geo. C. Adams,
W. H. Atkinson,
Ben. F. Sargent,
B. S. Hays,
S. C. Patterson,
Committee.

IN AND AROUND SEATTLE.

C. R. G.

Rev. David R. Tomlin, recently of Spearfish, S. D., is here with his family. He is supplying the Kirkland Church.

Rev. M. L. Hutton has resigned his pastorate at Green Lake, and has gone to Iowa.

Rev. William C. Kantner, for twelve years pastor of First Church, Salem, Ore., begins his labors April 1st as pastor of the Edgewater Church, Seattle.

Rev. J. B. Orr of West Seattle, has been holding special meetings at Youngstown, the site of the new steel plant just across Eliot bay from Seattle. Considerable religious interest has been awakened. There is no church organization in this town of some five hundred people. Congregationalists hold the field and it is likely a new church will be organized in the near future. It is expected the new interurban electric railway to Tacoma will pass through Youngstown, connecting it with Seattle by way of the Spokane St. bridge. This will make "The Cove," as the town is popularly called, an easily accessible suburb of the city.

Pilgrim Church has gotten into its new building, though still waiting for those oak pews from the East. Folding chairs are being used temporarily. The dedication of the new edifice is planned to take place about Easter. Mrs. Amy Stacy of Tacoma conducts a Bible study on the life of Christ at Pilgrim each Friday morning during Lent. The studies are highly appreciated by the pastor, Dr. Edward Lincoln Smith, and his people. At the Thursday night meetings the church is discussing the topics that are on the program for the Pacific Coast Congress at Los Angeles in May.

Seattle is responding to the cry for bread that is

coming from the famine-stricken districts of Northern Japan. The Post-Intelligencer some weeks ago started a famine relief fund. Contributions of money and foodstuffs have come in from many quarters in the city and state. Two consignments of money, wheat and flour have already gone from Seattle, and a third consignment goes next Thursday when the Kanagawa Maru sails for the Orient. The contributions to date amount to, cash $6,293; wheat, 58 tons; flour 3,752 sacks.

Some Seattle pulpit topics, March 11th, were: Plymouth, Rev. S. M. Freeland, "The Master at Prayer;" "Rest;" Pilgrim, Rev. Edward Lincoln Smith, "The Appeal to Faith;" "Savings Banks;" Union, Rev. J. T. Nichols, "The Best Robe;" University, Rev. H. C. Mason, "The Prodigal's Father;" "The Schemer;" North Baptist, Rev. Robert Cairns, "Thy Kingdom Come;" "The Tongue;" University Place, Baptist, Rev. Frank A. Heath, "Love Not the World;" "Christianity and Brains;" First Methodist, Rev. Fletcher L. Wharton, "The Christianization of the World;" "After the City Election, What?"; Haven Methodist, Rev. F. E. Drake, "Practical and Pure Religion;" "An Inevitable Meeting—What of It?" St. Mark's Episcopal, Rev. J. P. O. Llwyd, "The Resurrection of a Soul;" "The Struggle for the American Episcopate;" Trinity Parish Episcopal, Rev. H. H. Gowen, "The Sacrificer of the Law;" "The Confession of St. Augustine;" First Presbyterian, Rev. M. A. Matthews, "Is It Possible to Enforce Church Discipline?"; "Society's High Crime Against Children;" Westminster Presbyterian, Rev. J. M. Wilson, "Has Westminster Done What She Could?"; "The First Commandment and Every Day Life."

Mayor-elect William Hickman Moore will be installed into his office next Monday noon with a public installation service at the Grand Opera House. It will be the first time in Seattle's history that the city's chief executive has been initiated into his office by a public service of this kind. Addresses by the retiring mayor and the mayor-elect, with prayer and other appropriate exercises are on the program. The suggestion of such a public service in which the idea could be emphasized that public office is a public trust and wherein the people could indicate to their officials that they are interested in them after their election, was made by one of the city pastors, and was readily seconded by other pastors, the daily press and the city officials themselves. It is well. Judge Moore was elected on the Independent Municipal Ownership ticket, defeating his opponent on the Republican ticket by a plurality of only fifteen votes. It was the closest election over the mayoralty ever witnessed in the city. Some things in the brief campaign leading up to the election were rather spectacular, if not cosmopolitan. To have mammoth bill-boards used for political signs, covered with flaring posters denouncing one party and bolstering up the other was new to Seattle. It is not likely that municipal ownership as an issue was the decisive factor in determining the results of the election. For both parties believed in it and advocated it, only one party would accomplish the end more gradually and conservatively, the other more speedily and radically. So that municipal ownership in one form or another, seems to be here to stay. It's popular and takes with the masses. And there is an increasing number of conservative citizens who believe that when the proper time comes the city should take over, own and control not only its own water system and lighting plant, but also the street railways, telephone and telegraph systems. The election would seem to show also that the number is increasing of those who believe that national political parties have no place in municipal elections. The independent voter in the city elections this year seems to be "It." It is a hopeful sign of the times. The mayor-elect is a Democrat in national politics, and has a good record as state senator and superior judge of King county. He gives promise of being the mayor himself, and of giving the city a clean, able administration "with equal rights for all and special privileges for none." Seattle will never need such an administration more than in the years close at hand. With two additional transcontinental railroads entering here, the Milwaukee and the Harriman lines, their terminals already secured, with ships multiplying to accommodate the increasing Alaskan and Oriental trade, with great changes taking place in the city's topography, with the regrading of business streets and the erecting of sky-scraping business blocks and hotels, Seattle stands on the edge of civic greatness and needs to be guided in the years just before her by a strong, firm, righteous hand. The mayor-elect has a great opportunity. It is the hope and prayer of his fellow citizens that he will measure up to it and make good his promises.

Seattle, March 16, 1906.

WOMAN'S HOME MISSIONARY UNION OF NORTHERN CALIFORNIA.

The meeting of the W. H. M. U. of Northern California on Thursday, March 15th, at the Fourth Congregational Church, Oakland, might well be called a home gathering, and this is a letter to the absent members. The absence of the president, Mrs. Perkins, and Miss Piper, the Cradle Roll superintendent, was regretted and a message of love and sympathy sent to each.

Commencing the day with scripture, as is our wont, prepared our hearts for the appeals to service and personal work which followed. The treasury of our union represents a large stream, fed by many individual rills and flowing out through five distinct channels. Each rill may be marked by the name of a specific channel, and Mrs. Haven will see to it that it does not lose its identity and become absorbed in the current. "The situation is the beggar;" listen to its pleadings.

In addition to an able and well written paper by Mrs. J. K. Harrison for the C. H. M. S., going back to the beginning of things, when "foundations for churches, some of which are now strong and self-supporting, were laid where had been only saloons and gambling places," a terse statement of facts was given, showing the need of our doing likewise, for "there was never such an opportunity as now."

There are three distinct fields. The country places, where parents long for a Christian leader to help save their boys and girls. The cities to which young people flock and where evil influences await them; and the foreign element in both. When 64 out of 76 pupils in a school are of foreign parentage much of the expense and difficulty of foreign missions have been eliminated by transferring the field to our own doors.

Out of 75 Home Mission stations in this portion of our state, seven churches became self-supporting in 1905, five increased their self-help and six new

fields were entered, three in Modoc county, where there was no other preaching service; $600 for new appropriations are called for in 1906. Eight of the twelve Congregational Churches in San Francisco require Home Mission aid, and 28 out of every 1,000 of the people alone being Christians or church members, the need of that field speaks for itself.

The S. S. & Pub. Society is "first aid" in all these fields, and Mrs. E. J. Singer, in a bright and serious paper, told of present equipment and plans for further increase in efficiency. Mrs. R. B. Cherington illustrated the help of the C. C. B. S. in introducing us to the new church at Sunnyvale, among the orchards of Santa Clara county. Organized last October with 23 members, of real Puritan determination, meeting first over a livery stable and later in a dance hall, with weekly prayer-meetings in the homes of members, which are looked forward to because of their spirituality and power; any appeal to invest in their new building soon to be dedicated may be regarded as a means of "laying up treasures in heaven."

But the lesson of the day was upon the work of the Congregational Educational Society by our master teacher, Mrs. E. S. Williams. Using for a text the school at Cubero, New Mexico, toward which our union has contributed for several years, she convinced us that the secretary was not far wrong in his opinion that we in California are very ignorant concerning the work his society is doing.

Of the six schools in Mexico with two teachers each, and an aggregate of five hundred pupils, that in Cubero, situated on the west side, at the base of snow-capped mountains, is a fair sample. Mrs. Collins, the teacher in whom we are interested, went there in 1895, her daughter assisting her. To take the place of the latter, Miss Sarah Edwards, daughter of Mr. and Mrs. T. C. Edwards of San Jose, eagerly responded to a call last November. This is her first field of missionary work and is entered upon with fine enthusiasm. Extracts from letters to her family gave not only a bit of entertainment rare in our assemblies, but also a suggestive and pathetic glimpse into the daily life of this young girl missionary and her twenty little Mexican pupils, into whose lives she has entered, even as her Master of old; healing the sick, cleansing their bodies and feeding their souls. Heretofore the work has been to us but a name, to which we have given $10 per year. Henceforth it will be an opportunity, as our school, our teachers, our children, for which we began at once to plan larger things by giving the day's offering of about $15.

But better still would it be if we each could say "mine" of some individual work, like an experience which Mrs. Williams gave out of her own useful life. A little "sister in black" was given her. A veritable "Topsy;" mischievous, untruthful, thievish, whose mother "she knew not and father she had none." Three years of loving care, in patience, oh, how long, resulted in her conversion; genuine, thorough, beautiful; no more lying or petty thieving; hers was a changed life. She was just fourteen years old, and for thirteen years she proved a blessing in the home. Then marrying a Christian man, she still lives her life of useful service in home and church in Minneapolis; and out of Mrs. Williams' heart sprang the words, "Oh! it pays to save a life—a soul."

The field for just this individual work is "white unto the harvest." Where are the reapers? the "pickers," as they say among the prune blossoms. Surely out of the millions upon millions of Negroes, mountain whites, Indians, Mexicans, Japanese, Chinese, not to say Jews, Americans and others, there must be work for each of us. The pastor of one of San Francisco's Home Mission churches said at our last meeting, that he had never seen so many drunken women as are in the section of the city where he lives. Mexican boys are often found drunk at six and seven years, and girls are sold at twelve. Yet the Home Mission superintendent says that many of our women's societies have not been heard from by him the past year. Superintendents Wikoff and Singer deplore the smallness of the union's gifts to their work.

Two years ago Mrs. Williams looked up our account and found we were averaging but 47 cents per member for the work of our five societies. Now, with church membership largely increased, our average is but 27 cents. What meaneth this? Is it due to ignorance or apathy? Some one has said, "People are kind when they think of it." Are we generous when we think of it, and only then? When asked what we women of California are doing, what is one to say? Are we giving all we can? God knows, and he is our judge? Are we giving as much as we might through our union, the credited distributing bureau of our women's gifts? Are we awake to the needs, the struggles, the opportunities, the rich harvests of our own state and our responsibility therefore? God knows that also, and to him we must give an account.

L. E. A.

CHRISTIAN ENDEAVOR SERVICE.

HERBERT N. BEVIER.

April 1.

Topic: Lives that endure. Matt. vii 24, 25, I Cor. iii 10-15.

The story of the man who wrote his name on a sandy beach and was disappointed to note that the first ocean wave obliterated it suggests the common dissatisfaction with perishing ideals. People are all alike in this. They desire to have their names, their plans, their lives endure. One of the most difficult and soul harassing things in life is the surrendering of a long cherished, deeply loved life purpose. Men cling to their pet notions, their dreams, their fancies and even vagaries and fads with a tenacity, often, that suggests the grip of a bull dog. Because it is not in man to graciously give up a thing or an idea that has become a part of himself. He wants, plan, vision, notion, proposal, to endure.

When a man builds a house he constructs it to stay. He lays a stout foundation of stone or concrete, or driven piles, and often anchors it with iron rods, so eager is he that it shall resist all possible destructive forces and permanently endure. Our Lord called a man who built upon an insecure foundation foolish and the testimony of a world of witnesses corroborates his judgment. It is of man's nature to desire enduring things. And yet what a fatuous chase it all is? There is nothing of man's work that can endure. The stoutest oak beam will some day decay, the densest granite crumble, the hardest steel rust or crystalize. The Pyramids of Egypt, the Brooklyn Bridge, the pigments of the Old Masters that were designed for endurance how they are disintegrating, yielding, fading. Nothing material lasts for aye. It is not in man to con-

struct a fabric that will endure. It has been remarked that man's most permanent work is a grass covered heap of earth, but lasting as that is, it is enduringly so, only in a figure. After a time upon everything material (to say the least), there comes to be written the fateful legend "Ichabod."

It is not so with a life. Taken in its entirety a life may be so lived as to endure. A life may be so founded that not the three-fold attack of destruction, decay, and death can frustrate it. In the Savior's mighty metaphor, a life that is founded on a rock, which Paul explains, "the rock Christ Jesus," falls not. Peter tells us that a life so anchored can not be confounded. The truth thus stated is logically unassailable. It is based upon a contradictory. There can be but one assurance that outweighs such and that is one based upon the power of the maker of the laws of thought and we have even that pledge. Those who are in Christ are kept by the power of God.

A life so lived has the best chance of enduring in this world. Lives built upon the sand of "carnal policy," to use Bunyan's pregphrase, rarely wear well. The winds and the waves of public opinion, public scrutiny and common honesty in their corrective functions beat upon the walls of such structures until they crumble. The fairest fame that is not based upon Christ and him crucified may any day be crushed like an eggshell in the hand of an outraged public sentiment. Not gray hairs, nor the Toga, nor the stoutest buttressed reputation, unanchored in Christ, can outride the storm. The sand-founded house falls, albeit the grains be saturated with the most glittering gold and although the walls of it be of the correctest brown stone or the most polished and faultless marble. It is the foundation that fixes the enduring elements in careers of business, statesmanship or fiduciary trust. There are men living in our nation who a few months ago were the idols of the hour. They were trusted and emulated and admired. Fathers pointed their sons to them as examples of enduring business honor and statesmanlike virtue. Today the fabric of their lives is as much in ruins as the walls of that temple of folly that fell the other day in the Mission. They are in total eclipse because the earth was allowed to come in between them and the sun. Nothing endures but character and there is no character without Christ and him crucified.

The only enduring fame—save that one would blush to have endure—is that built upon Jesus Christ. Saul's fame has endured and Judas' and Ananias' and Nero's and Machiavelli's but they survive in a living death. Execration is worse than oblivion. On the contrary the noble names of those who have honored Christ and accepted and walked in his ways, sometimes wearing his crown of thorns, shine in our generation as radiant lights, although some of them have been dead for centuries. "They rest from their labors and their works do follow them." Of all the biographies from the days of Abel unto those of St. John, the divine, and from the earliest Christian ages to our own time, the lives that have won the most enduring and cherished immortality of fame are those who have built their characters and service structures upon the foundation of Jesus Christ.

And such have the promise of eternal life. They shall endure unto the everlasting ages. Such having laid up a good foundation against the time to come—lay hold on eternal life. Have a right to it. For such when the sands of time sink, the rock of the ascended Christ insures an abiding mansion in a heavenly home. Annihilation, even for the grossly wicked, may be an impossible hypothesis, we believe it contrary to the teaching of the Bible, but surely only those will not wish to be in oblivion in the future life who have been in Christ in the present life. The only enduring lives which will not have to be endured are those who hide with Christ in God on earth.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

A Japanese Woman's Christian Temperance Union has been organized in Los Angeles. Mrs. Koyemi Horini is president.

The Welsh Calvinistic Church makes total abstinence from intoxicating liquors a condition of membership. This is the first denomination in Great Britain to take such a stand.

Toronto has more children in the Sunday-school than in the day-school and more churches than saloons. The lieutenant-governor and the mayor are active Sunday-school men.

Germany has a war reserve fund of one hundred and twenty million marks lying in coined gold in the Julius tower at Spandau. Russia has a larger sum than this. The annual expenditures of Europe for the maintenance of armed forces is almost incredible in its enormous size. The six great powers spend nearly four billion dollars a year for this purpose.

A little Topeka girl came home from church the other day and was asked what the minister's text was. "Don't be afraid and I will get you a bed-quilt," was the astonishing answer. Investigation proved that the central thought of the sermon had been, "Fear not, and I will send you a comforter."—Kansas City Journal.

There is no question of the fact that insane asylums all over the world are to a great extent recruited from the class of hard drinkers, and from their offspring and descendants. Twenty-one per cent of the lunatics now under restraint in the United States have an "alcoholic history," liquor being either the sole or a contributing cause of their misfortune.

The Rev. Dr. Campbell Morgan is reported as having entered in a sermon not long ago an emphatic protest against the common interpretation that the race Christians are called upon to run is a race in order that they may win heaven. "Here was one reason why the churches were half empty: they had been so long acting as if Christianity were a kind of fire insurance, which took individual men and made them safe so that they might never reach hell, but might reach heaven, and that all they had to do was to run as hard as they could to get out of the world into heaven. That was a false interpretation of Christianity. The race we are called to run is not a race in order to win heaven, but in order that God might win earth."

Among the many things to remember about the late President Harper of the University of Chicago is that he died a poor man. With his organizing and administrative ability, he might have amassed millions in trade. But evidently the market place had no al-

lurements for him. What captain of industry could have surpassed him? But in his chosen career as a public benefactor, he handled millions. He received a munificent salary, $15,000 a year. What opportunities for investment he must have seen. Yet all his surplus went back into the holy cause of human learning. He was an apostle of the light. And like him, though with less princely gifts of heart and brain, is the great army of teachers and preachers who are consecrating their talents to the same cause.

The Fifth International Convention of the Student Volunteer Movement was held at Nashville, Tenn., February 28th, to March 4th. It eclipsed all its own past history, both in the reaches of its influence and the magnitude of its undertaking. There were represented 26 lands in which the influence will be carried, both by leaders, teachers, missionaries and students. There were represented 700 schools, colleges and universities in various lands, and 286 professors and teachers from these institutions, together with 3,060 official delegate students. The aggregate of accredited attendance was 4,188, not including hundreds of local and visiting friends and students. This convention, as contrasted with the Toronto gathering of four years ago, gives a partial idea of the progress of the movement, which is accelerating its speed by leaps and bounds.

A collection of insurance mortality tables recently issued indicates that while the percentage of deaths from consumption and pulmonary diseases has in recent years decreased, there is a perceptible increase in the mortality from diseases of the brain and heart. The increase of these two classes of physical ailment is a very significant indication that the excitements, the worries, the anxieties of a high state of civilization place too heavy a tax on the nervous and physical system. Men do not now work so many hours as their fathers did, but they work at a higher pressure. The work itself, however arduous and long continued, is not so much the cause of physical breakdown as the anxiety and care. Worry kills more men than work and all the philosophy of all the ages has not yet succeeded in inducing that state of mind, which by anticipation prevents nervousness as to the present and anxiety as to the future. We are living at a rate which undermines brain power and overtaxes heart strength. The intensity of the struggle for wealth is proving annually fatal to thousands who, under labors less severe, might attain longer and more useful life. No man has a right to worry himself to death more than to shoot himself to death.

One who was traveling in Mexico writes: "While sitting in the smoking vestibule of a sleeper the other day between Porfirio Diaz and Torreon I was introduced to a very familiar character with all Americans traveling over the National lines. He is a Chinaman, and his name is Foonchuck. He is naturalized, wears short hair and talks better English than a great many Americans. He owns all the railway eating houses between Diaz and the City of Mexico and is estimated to be worth over a million in gold. He came to Mexico from California twenty years ago with less than $20 and went to work as cook for the railway construction company. He now owns three truck farms and raises all vegetables used in his line of hotels. He also owns a farm of 11,000 acres in the State of Tamaulipas. He employs 100 Mexicans and twenty-five Chinese coolies. He says the average pay to the Mexicans is 44 cents a day and the Chinese 75 cents. When I asked him why he paid the Chinese more than the Mexicans, he said he could work the Chinese eighteen hours a day if necessary, and that it was like pulling teeth to get four hours a day out of the peons. He says the peons live on 72 cents a week."

One who has watched approvingly the course of President Roosevelt has written the following which he calls "Roosevelt's Daily Prayer:" "I thank thee, my God, for these opportunities and these surroundings; for these responsibilities, though they be great. Give me wisdom, oh, my God, to fill this allotted place as head of this great nation wisely and well; with credit to myself and a lasting benefit to all its people without regard to color, class or nationality. May I know no party, creed or nationality in the administration of our national affairs; but may the efforts be for the best interests of all the people. May the welfare of the people as against monopolies that are working harm be my great aim; my great ambition to overcome and destroy. May I not hesitate to champion the cause of the people as against fraud, corruption and wrong as I know it does exist in this great land of ours; be with me every hour, and make me brave, valiant and strong in the cause of right and righteousness, even if the so-called representatives of the people in our National Congress should for a time defeat me. I know the people are with me, and they are always right. Oh, God, keep them right and keep me right. Give me health and strength to continue this great work until all the States of this great Union of States are purged of bosses and bossism, monoplies and political robbers. The same as some of our greatest States have shown a mighty effort to do in our recent elections. Oh, God, help them to continue this great work to its final and lasting success, and may this spirit permeate every State of this Union north, south, east and west, until the whole nation has joined in the march for the high and noble purposes of government as breathed in the utterances fo our immortal Washington and Lincoln. I feel, oh, God, that the example set by this great government of ours is one that all peoples of the whole world will finally follow until all nations are civilized and free. Therefore, I pray Thee that in this short epoch of time allotted me to lead and direct these people, that I may commit no errors; make no mistakes, and feel thy directing wisdom in every movement of my Presidential life."

SOUTHERN BRANCH W. B. M. P.

The annual meeting of the Southern Branch, W. B. M. P., will be held in Pilgrim Church, Pomona, on Thursday, April 5. A cordial invitation is extended by the Pomona ladies to all members of auxiliaries and all women interested in missionary work, to be present at its sessions. Names of delegates desiring entertainment should be sent to the chairman of the entertainment committee, Mrs. H. M. Jones, North Gordon St., Pomona, before March 25.

Mrs. J. H. Williams, Redlands,
President.

The Emperor of Japan has been invested with the British Order of the Garter. The occasion was celebrated by a great banquet and a dance one thousand years old, given by artists in a strictly "up-to-date" fashion.

" THE CALL OF CHRIST."

[From the California Christian Advocate.]

Edward Everett Hale, Jr., under the above heading, has published an account of his conversion in pamphlet or leaflet form and scattered it broadcast. It is a simple, straightforward, concise and moderate statement of his experience in the Methodist revival at Schenectady, New York. The emphasis of that experience was in a change from a life of self-dependence to a life of redemption through Christ. A careful examination of this experience shows that Dr. Hale saw all his old ideals dissolve into smoke and ashes, and a new set of ideals rise in a beautiful vision and take possession of him. He saw that he could not save himself, that sin was something more than a morbid passion, that his fellowship with God had been remote and indistinct, that it was more ideal than real; the need of forgiveness and regeneration were pressed in upon him.

"I became conscious," he says, "of a curious change in myself," which he could not explain. "Art, literature, scholarship, the theater," that had filled his mind, "lost attraction." "Even plans, possibilities, ambitions" interested him no longer as the supreme object of life. He looked out of his window to see that the "row of elms" had also lost their charm. The supreme things of the old life, beautiful and delightful as they had been, faded out. The world so long the center of his life vanished. Christ and Christianity became a fact, the atonement and forgiveness became a necessity. The conversion of Dr. Hale was largely a discovery of the inadequacy of self-effort and also the discovery that Christ is the personal Savior of mankind. It was a change of experience rather than a formal change of superficial theological views.

Dr. Hale has always been a man who has feared God, kept his commandments, and walked humbly with God, a man of prayerful life, brought up as he says a New Englander, cold, unemotional, a man of books and thought, educated to think religious enthusiasm of the Methodist sort a sign of weakness. "I certainly," he says, "had no notion that I should be converted at a revival meeting at a Methodist Church." His conversion was of the prayerful, thoughtful type. It was a new vision of Christ. The experience bears the marks of genuineness and singular normality. It was of such a character as to strongly appeal to the Unitarians. He was certainly a fine product of New England, unemotional, self-sufficient, auto-soteriologist, living in the twilight of a religious, a Christian experience. Dr. Hale still found his ideas of Christ incomplete and a sense of incompleteness in his own life-experiences. "My pleasure," he says, "in the many interests which made up my life, began to diminish." To those who expect that his conversion implies a denunciation of his former Unitarian views, the account will be a disappointment. The fact that he does not denounce Unitarianism or in any way reflect on the sincerity of his former views proves the depth and sincerity of the work of grace. His conversion on this very account constitutes a powerful appeal to Unitarians. We make no prediction as to its effect on Unitarianism, but to the great facts and contents of the psychological nature of mankind his conversion is a significant event. It has dealt a severe blow to the principle of self-centering of religious effort.

Experience, contrary to the popular and so-called inductive method of teaching religious philosophy, is not a valuable contribution to theoretical theology. Edward Everett Hale's conversion has only primary and elemental significance to mankind. It means everything to him, but technically little to theoretical theology. Jesus Christ is the light of the world. Every man has his own experience. This is not said to minimize the conversion of Edward Everett Hale, but to show that our ideals and religious thinking are not centered about the type of any man's experience. In the moment of conversion the whole preceding individual life is involved. Not the life of mankind in general, but the life of the particular individual. We are not converted on general prnciples, but upon individual principles.

There will be a considerable number of people who will startle themselves by saying, when they read the story of Dr. Hale's confession: "Well, he was not converted as I was converted!" Nothing could be more unfortunate than to have two persons converted alike. One would certainly be a counterfeit, for the simple and sufficient reason that two conversions applying to different individuals could not be essentially alike unless the moral, ethical, and religious conditions of the two individuals had been previous to conversion essentially alike. All true conversions inply conviction for *my* personal sin, not the general sin of mankind, the sense of inadequacy to save ourselves, the distinct turning from all revealed sin and affectionately turning to Jesus Christ for eternal life. In all these broad, general sub-conditions we are converted alike, but in all details, all personal minutia, all subjective impressions, all quality of feelings, we are entirely unlike. Christian experience is a proper subject to talk about, to relate, to enjoy, to enrich the lives of other Christians, but it distinctly is not the material out of which to construct theoretical or dogmatical theology.

DEATH OF SUSAN B. ANTHONY.

One of the most notable women in America died last week, March 12, in the eighty-seventh year of her remarkable life. She has stood with unflinching and unyielding convictions in the front rank of great public personalities for a half century. Her supreme contention has been woman's suffrage. It is no exaggeration to say that she has made a powerful imprression upon the social fabric of the United States. While she did not win a great victory in actual results, yet woman's sufirage is an accomplished fact in Wyoming, Colorado, Idaho and Utah, while about 25 states have accorded partial suffrage, as to school and muicipal questions. The subject has taken such a deep hold on public opinion that within a dozen years Kansas, Oregon, Michigan, California and two or three other states have submitted the matter of woman's suffrage to the people in constitutional and statutory amendments. The question has gone marching on. It is more than probable that in less than a generation women will vote in a majority of the states of the Union. There is a primary law of fair play at work and in the long run, no matter what the question of expediency interposes woman's suffrage will ultimately win. Miss Anthony was a native of Massachusetts and of Quaker parentage. She decided in 1872 to vote and was duly arrested and fined. It was a piece of desperation, which gave her a unique and striking place in the history of the woman's suffrage movement. She was an eloquent speaker and lecturer. There was a stage of her life when the contention of Miss Anthony was not taken seriously, but for the last twenty-five years she has had a favorable hearing in every part of the English-speaking world.

The Negro farmers recently held a delegated convention in Utica, Mississippi, and came apparently to the conclusion that there is a bright future before the Negroes in this country. They fixed for themselves a high standard of industry, intelligence and morality. The speakers advised the Negroes to purchase their homes and quit congregating in the large cities.

Sunday-School Lesson.

THE TWO FOUNDATIONS.
Second Quarter, Lesson I.
Matthew vii: 15-29. April 1, 1906.
DAILY READINGS.

M. The Two Foundations. Matt vii: 15-23.
T. The Two Foundations. Matt. vii: 24-29.
W. Known by Fruit. Luke vi: 39-45.
Th. Outside the Door. Luke xiii: 24-30.
F. Hearers and Doers. James i: 22-27.
S. Safe Building. Eph. ii: 13-22.
S. The Only Foundation. 1 Cor. iii: 9-17.

The conclusion to the Sermon on the Mount is easily recognized as in all respects worthy of the most important composition in human language. It is a solemn, earnest, significant and convincing close. It gathers up, in practical form, the fundamental principles and their consequences, previously enunciated. * * * Creed expresses itself in conduct, faith and works.

The essential in religion is doing the will of God. Nowhere is the antithesis of profession and life better expressed, "In vain ye call me Master if ye do not the things which I say." Doing Jesus' sayings is not the technical performance of specific acts. It is the being of a certain temper of mind and heart which will on occasion express itself in certain ways and deeds. Do, because one is. * * * It is by this means that the conditions of permanence are met. Obedience to law is obedience to God, for law is the expression of the divine will. Whoever is thus allied to God has his omnipotence pledged for his success. * * * A sincere and persistent purpose in life finds the bed-rock of the divine will, and is not content with anything short of it. It accepts no substitute. Finding the bed-rock, it builds on it. * * * Strength, security, permanence are thus assured.

The Teacher's Lantern.

The Campaniles in Venice and Florence were much alike, were almost the same height and age. But without a sign three years ago last summer the bell tower in St. Mark's Square crumbled into a heap of ruin, while Giotto's tower still stands. The difference between the towers was a difference of foundations. * * * So, too, men look alike until one crumbles into moral ruin. Again, it is a difference of foundation. * * * The architect Winstanley in the erection of the Eddystone light gave more attention to the making of something picturesque than to having the foundation secure. He paid the penalty with his life, for his ill-anchored structure was swept away while he was in it. It is far more important that life should be sound than splendid. * * *The two foundations signify two courses of conduct, which cannot by any means be carried on at the same time. God and Mammon represent these two courses of conduct, inimical in each other.

There is no room or apology for hap-hazard building. The moral laws of life are as persistent and universal as the physical laws of gravity and power of resistance.

The word-studies of the paragraph are especially interesting. For instance, the word "ravening" (wolves) comes from "harpages," from which "harpies" is derived. "Ye shall know them—" not merely and barely know—but fully and satisfactorily. "Profess unto them" rather apologetically "confess" as if he were to say, "Probably I ought to recognize men who have done mighty deeds in my name, but in fact I do not." "I never knew you." "Never, never!" The original is lively. "Descended the rain, came the floods, blew the winds." "Beat upon that house," "struck" a blow under which the house crumbled to ruins.

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SONGS IN THE NIGHT.

My Father, compass me with Thy songs! It is not the songs after the battle that I ask; my own heart will give me these. What I need is a song before the battle. I can easily get the song of Moses; what I require is the song of the Lamb. The song of Moses came after the triumph; it was the paean of victory. But the song of the Lamb is previous to the conflict. It was sung ere Gethsemane was entered. It preceded the hour of sacrifice. Before the sweat drops fell, before the struggle woke, before the perils of the night arose, Thou didst send to Jesus Thy voice from heaven—Thy promise of glory. Thou didst compass him before the battle with songs of deliverance. He took a light with him into the valley. Not joyless did he meet the foe. He stood by the warm fire ere he went out into the cold. He felt the pressure of a hand ere he faced the silence. Thy song was with him in the night; it waited not for the morning. The flower got into the heart earlier than the thorn, and it deadened the thorn. Be mine this song of the Lamb—this song before deliverance! The song of Moses can be delayed till the conflict is over; but I cannot dispense with that other music—the song before the sacrifice—the song of the Lamb.—George E. Matheson.

SIMPLE TRUST.

I do not know why sin abounds
Within this world so fair,
Why numerous discordant sounds
Destroy the heavenly air—
I can't explain this thing, I must
Rely on God in simple trust.

I do not know why pain and loss
Oft fall unto my lot.
Why I must bear the heavy Cross
When I desire it not—
I do not know, unless 'tis just
To teach my soul in God to trust.

I know not why the evil seems
Supreme on every hand;
Why suffering flows in endless streams
I do not understand—
Solution comes not to adjust
These mysteries. I can but trust.

I do not know why grief's dark cloud
Bedims my sunny sky,
The tear of bitterness allowed
To swell within my eye—
But, sorrow-stricken to the dust,
I will look up to God and trust.

—F. F. Mayer.

"A merry heart kills more microbes than any medicine."

Our Boys and Girls.

MAKE THIS A DAY.

Make this a day. There is no gain
In brooding over days to come;
The message of today is plain,
The future's lips are ever dumb.
The work of yesterday is gone—
For good or ill, let come what may;
But now we face another dawn.
Make this a day.

Though yesterday we failed to see
The urging hand and earnest face
That men call Opportunity,
We failed to know the time or place
For some great deed, what need to fret?
The dawn comes up a silvery gray,
The golden moments must be met,
Make this a day.

This day is yours; your work is yours;
The odds are not who pays your hire,
The thing accomplished—that endures,
If it be what the days require.
He who takes up his daily round,
As one new armored for the fray,
Tomorrow steps on solid ground,
Make this a day.

—Maxwell's Talisman.

THE LITTLE BLACKBERRY GIRL.

"Blackberries! Blackberries! Blackberries!"

We had been sitting in the patent swing under the big maple trees in our yard a long time, trying to get cool that hot summer day, Mary Fisher and I, when we heard the shrill cry.

"Who's that?" said Mary, looking toward the dusty highway, down which was trudging a little girl in a faded calico dress, pink sunbonnet, and with bare feet.

"That's the little blackberry girl," I said. "She comes round every year selling berries of all kinds. She's the queerest thing you ever saw—just like a little old woman. If mother was home, I suppose she'd buy some."

"Where does she live?" asked Mary.

"I don't know," I made answer carelessly, for I was not a bit interested and didn't want Mary to be. "I never asked her. I don't even know her name. She just comes and goes, and everybody calls her the little blackberry girl. Don't look at her, or she'll want you to buy."

"Well, why not?" asked Mary. "I have some money. I'd just as lief get some as not. I love blackberries. Call her in, Sadie. I want to talk to her. And she looks so tired and hot. If we're uncomfortable, what must she be?"

I didn't like it, not one little bit, but there was nothing else to do, for Mary Fisher was my visitor, and a visitor that I prized very highly, so I did as she requested. I called to the little blackberry girl and told her to come in.

"Did you want some berries?" she asked, smiling all over her face. Even her eyes smiled. I had never noticed it before. I had thought her very plain, but she really did look very pretty indeed.

"I want some," said Mary. "I dearly love them, and these are so very nice. Where do you get them?"

"On the side of the mountain, miss. There's a sight of 'em grows there."

"And these must have been picked this morning," said Mary. "They look so nice and fresh."

"They were, miss. I was up before four to get at the berries."

"Before four! I don't see how you can do it. Where do you live?"

"Down by the old stone mill. It's quite a little step up the mountain, but I like the walk in the early morning. Everything seems so happy and bright, and the air is full of the singing of the birds. I love to go after berries."

"I shouldn't think you would," I said. "Just see how the briers scratch up your hands and feet."

"Oh, that's nothing at all," she said, cheerfully. "I never feel the scratches, and they're gone in a day or two. I just think how many nickels and dimes I am going to get for them. That pays for all the scratches."

"Don't you wish, sometimes," Mary said, "that you were rich and could live in a fine house like this and wear nice clothes and do just as you please?"

"No, I don't think so," was the laughing reply. "You see, I was made to work hard, and I shouldn't know what to do with myself if I couldn't, and mother says labor is one of the greatest blessings in the world."

"Wait a minute," I said, as she rose to go. "I know mamma would buy your berries if she were here, so I'll take them." And, feeling very generous, I made her empty her basket, and while I went to put them away I had Mary bring her out some cake and iced lemonade.

"I'll tell mother I've been to a party," she said, as she gaily trudged toward home. "And it is so fine that I sold all my berries so soon. Now I can go straight home and help her iron." And away she went briskly down the road.

Mary and I looked at each other shamefacedly. We had done nothing but grumble all day about the heat and the dullness and everything, and here was this little girl actually jolly over having to work.

"Sadie," said she at last, "let's get to work at something. I am just ashamed of myself. What ails us is perfect idleness. I've learned a lesson from the little blackberry girl. The idea of her being contented with her life and our grumbling at ours!"—Baptist Boys and Girls.

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A little girl who had remarked to her mother that she was very nervous, was asked what nervousness meant. "Why," replied the little siren, "don't you know? Nervousness is being in a hurry all over."

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